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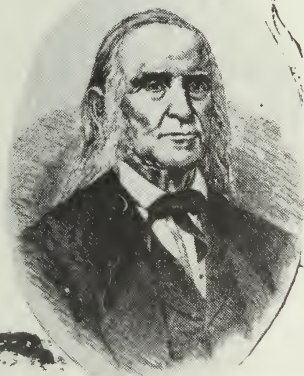
Mollie Duffy. Some Notes on Pioneer
Days in the Dixon Vicinity. (1948)

ILLINOIS HISTORICAL SURVEY.

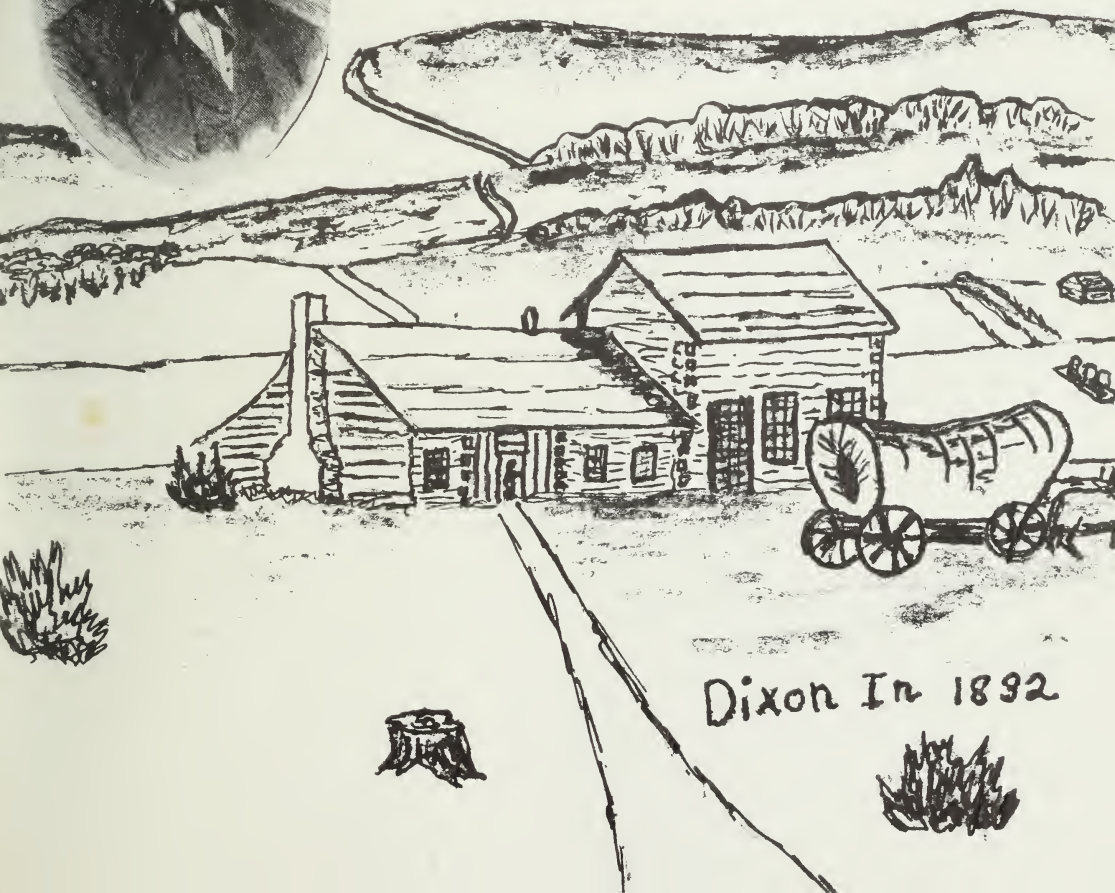


Burton's
Lead Smelter
Galena, Ill. 1830

Marionie
Land
1829



EARLY DIXON




Dixon In 1892

ILLINOIS HISTORICAL SURVEY

SOME NOTES ON PIONEER DAYS IN THE DIXON VICINITY

1948

Mollie Duffy



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ILLINOIS BEFORE THE WHITE MAN CAME

When the early explorers came to Illinois, the treeless plains looked like seas of tall grass and beautiful flowers. The forests of our state were chiefly in the southern part, in the northern part of the state along river banks only. Bordering the rivers were oak, black walnut, willow, wild plum and thornapple trees in abundance. Many other varieties of wild fruit, such as berries and grapes were also plentiful.

Many wild animals were living in the thickets; deer, squirrel, wolves, wild cats, rabbits and an occasional bear. Along the rivers themselves, otter, beaver and muskrat were common. In the rivers the fish were plentiful and were of unusual size. The Indians along Rock River were not fond of fish so that these had been little disturbed by man. Wild fowl was abundant and provided for many meals. It consisted of geese, turkeys, prairie chickens and ducks.

In the late summer, the Indians habitually burned off the land in their search for game. This caused many serious prairie fires. Since the earliest days of the white man, Illinois has been known as the Prairie State.

WHY PEOPLE CAME TO ILLINOIS TO SETTLE

There were several reasons why people chose to come to the great Illinois country. Some pioneers came west because they loved adventure and new scenes. These were men like Daniel Boone. Some came with the idea of making great profits in the new country. But most of the people came because they saw here an opportunity to buy cheap land, to establish new homes and to, eventually, they thought, give their families a far better living than they could make back East. Times were very hard in the East, partly because of the panic of 1837. In Europe times were bad because of the number of recent wars. In many of the Eastern states at this time only property owners could vote. Illinois, from earliest days, gave the vote to any man who had lived in the state a year and could pay his county tax. This, too, made for greater independence.

When land was sold at \$2.00 per acre, with a minimum of 640 acres, few people could buy it, but shortly afterward the price was lowered to \$1.25 per acre, with the minimum set at 40 acres. At this low figure many could buy enough land for a really large farm. The land along rivers was considered the most desirable since here the settler could find timber, water supply, protection against prairie fires and a source of food — fish and game.

In our own locality, many of the settlers came with the idea of working in the mines at Galena for a part of the year, or of profiting in some way through the great seasonal migration of people to Galena. Wherever there was a ferry, there must be trade. Travelers must have food and shelter along their way. Many people came to take up land here, realizing that they would not be too isolated with a thriving ferry and important trails nearby. One other great reason influenced many people of the Dixon area. This was the beauty of this locality. Men like Leonard Andrus of Grand Detour, Alexander Charters, Dr. Everett and many later settlers stated that they were

charmed by the beauty before they even thought of its economic possibilities.

Rock River Region

"The unusual character of the Rock River region has always attracted men. Long before this region was open to settlement, persons who crossed the area in journeying between either Chicago, or Peoria, and the lead mines at Galena, in the northwestern part of the state, made frequent comment upon the natural beauty and charm of the county. That it was so long closed to settlement was due solely to the fact that it was the home of the Indian. For at least a decade after Illinois was admitted to the Union, (1818), the red men paddled their canoes unmolested up and down Rock River, in and out among the willow-covered islands, hunting and trapping and bartering their furs to the occasional white trader who came their way, or carrying them to the old fur post located near Grand Detour. (Lasallier's and later Stephen Mack's post). The Indians loved this country, and left it only under compulsion. Not until after the close of the Black Hawk War in 1832 was the area really open to general settlement by white men. Then it was — with the charge of the conquered Indian leader, Black Hawk, saying, — "The Rock River was a beautiful country — I loved it — and fought for it — It is now yours. Keep it as we did."*

Indians of the Rock River Region

The earliest known Indian tribe in the Rock River Region was the Illini. Father Marquette met the Illini along the Illinois river in 1673. In general, the Illini were located in the central and southern parts of the state, but a few, at least, were in this locality. Early in the 18th century the Sacs (Sauks) and Foxes, who were living in Eastern Wisconsin, were driven out by the French. They wandered as far west and south as the Mississippi valley. The two tribes became one nation. They joined other tribes, the Pottawatomies, Winnebagoes and Menominees in driving the Illini farther south. They were fierce and war-like. They occupied the banks of the Mississippi and its adjoining streams from the mouth of the Missouri to that of the Wisconsin. The Sacs occupied the eastern side of the river and the Foxes the western side. These Indian tribes had been very friendly for years with the British whom they had known long before in the Quebec area and later around Montreal. During the time of the Revolution, British recruiting agents came to these tribes and secured some of them to help in the British cause. Again during the War of 1812 some of these tribes joined the British. Black Hawk himself joined the British at this time. Frequently, in history, one sees reference to the Sacs and Foxes as "the British Band". In all there were probably about five thousand Sacs and Foxes wandering through the Rock River region. Most of the Winnebagoes were a little north of this region and the Pottawatomies south.

*Rock River Country of Northern Illinois — Deete Rolfe

One Indian tradition says that as the river came along from Oregon to Grand Detour, the scenery was so beautiful that the river hated to go on and leave it. However, knowing that it must go on, it turned around, almost doubled back, for one last look at the beauty. This great turn or bend is now called Grand Detour.

Crossing Rock River before the ferry was established

The crossing of the river prior to the establishment of the ferry was attended with difficulties and perils. The method is described by John K. Robinson in the following manner — "The method of crossing the river with teams before the establishment of the ferry was primitive and simple. On arriving at the place of crossing the wagons were unloaded and the loads carried over in canoes by the Indians. The wagon was then driven with the side to the stream and two wheels lifted into a canoe, then shoved out a little into the water, another canoe received the other two wheels, when the coupled boat was paddled or poled to the other side. The horses were taken by the bridle and made to swim by the side of the canoe, while the cattle swam loose. Then commenced the lifting out of the wagon and reloading after which the journey was renewed, and all hands happy that the task of crossing the river was completed." The local Indians conducted this ferry business.

"Once James P. Dixon, well-acquainted with the hardship of crossing, arriving on the banks of the river with the mail wagon, called to the Indians for assistance, but received no answer. Vexed at their delay, and at their arrogance when they did assist, he boldly unchecked his horses so as to give them a chance to swim, and crossed the river with the wagon and mail in safety."

The Indians were not reliable as ferrymen, being frequently absent or not disposed to give assistance and it was only when the river was low that it could be forded. When Mr. Bogardus, in 1827, first attempted to establish a ferry, the Indians were angry at this possible loss of business, so they swooped down on the men working on the ferry and burned the structure.

Land Sales

When the pioneers finally arrived in the Illinois country, they simply took what they found and liked. Here they built homes although they did not own the land. This was called "squatting". Before 1813, the Illinois pioneers had not been able to get title to the land which they wanted. Then a law was passed giving title or ownership to any settler who lived on a piece of land and farmed it for five years. Settlers usually fenced in their selected piece of land as fast as they could so that someone else could not claim it. Frequently there was trouble when someone else would try to claim a piece of land already claimed by another. This was called "claim-jumping". Until a settler could actually purchase his land, he was not likely to make improvements. Therefore there was much progress after the lands were opened for sale. A squatter or settler was given preference in land sales over a land speculator.

In the Rock River valley, land was not opened for sale until 1829 although much of this territory was settled in 1828. The government land office for this region was first located at Galena. In 1839, through the efforts of Father Dixon, it was moved to Dixon, located in a stone house at Second Street and Ottawa Avenue.

In our Loveland Museum one may see framed land titles to claims.

In 1838 in what we call Pine Creek Township, a claim was jumped by some men who had no right to that property. Courts were scarce, the law did not always

afford prompt relief for wrongs suffered, and as a consequence, honest people of the frontier frequently had to enforce laws with their own hands. This claim had been jumped by men of bad character, well-known in the book "Banditti of the Prairies". They had built a log-house with loop-holes for their rifles, had laid provisions and had in their group about twelve of the worst characters in the country.

Mr. Dixon helped organize a group of law-abiding citizens to attack the men. The group met about two miles from the bandits' cabin. They were armed with guns and axes. When they approached the claim jumper's stockade, they were warned by the inmates that they would be shot if they advanced. John Dixon and Hugh Moore of Grand Detour volunteered to break in the door. This they reached and battered down while the rest of their party followed and attacked the roof and walls. The men inside saw that it would be useless to continue the fight so they surrendered. The building was then burned and the bandits were escorted out of the county.

Another instance of claim jumping occurred near the present Chicago-Northwestern R. R. Station in Dixon. A party of armed citizens went up to route the claim jumpers. Father Dixon went along armed only with his pipe. The men inside threatened to shoot, but Father Dixon went on up to the door and after much patient persuasion and pipe smoking, induced them to surrender the claim.

How people traveled to Illinois

Many Southern people migrated overland to Illinois, especially people from Kentucky and Virginia. Some of these came because they were opposed to slavery, others came only for opportunity. Around Galena were found many families from these two Southern states, and some had brought slaves with them. The early settlers came on foot, on horseback, in covered wagons and on flatboats. They followed two main highways into the West. The Ohio river carried the boats of those who wished to go by water. Many who used this route came from New England, New York and Pennsylvania. They had to go overland to Pittsburg. Here they bought or built flatboats which had a hut-like building at one end of the boat and space for cattle, household goods, etc. at the other. There was no means of propelling these boats, they simply floated with the current. Usually the settlers used the lumber from these boats for building purposes, or sold it, after they had located places to make their homes. Some came also by boat up the Mississippi river but these were, of course, on steamboats.

Those who came overland often followed the Wilderness Road through Cumberland Gap to the falls of the Ohio River, then from that point on, by boat. Another trail was through the mountains to Pittsburgh and down to the Ohio river. There was also a trail from North Carolina and Virginia into Kentucky, first blazed by Daniel Boone.

Some of the early settlers came by way of the Erie Canal to the Great Lakes, thence to Chicago and overland from there out to the vast prairies. All of these forms of travel were quite primitive and many of the pioneers endured hardships in order to get to the place where they had dreamed of finding a better life.

Earliest Homes

In our locality, probably the first log cabin was that of the fur trader, LaSallier. This was near the mouth of Franklin Creek and near the Indian trading post (now called Grand Detour). It was built about 1820. One can still see the foundation of this cabin. It is on the Kingdom Road, north of the Pana farm. The D.A.R.'s have marked on the road the approximate location of the cabin. One must go across the field about a quarter of a mile to the exact location.

The first cabin in Dixon was built by Joseph Ogee. It was a log shanty near the foot of what is now Peoria Avenue. This was bought by John Dixon. By 1836, Dixon's Ferry had four log houses, one frame house and a log blacksmith shop.

Pioneers who settled in timberless sections, usually farther west, had to build sod houses.

When a community had progressed far enough to have a saw-mill, frame houses were put up by those who could afford them. Brick yards were also established in most settlements after they had become fairly permanent. The first bricks made and used in the Dixon area were used at Hazelwood. The first stone house in Dixon was built in 1840 on the east side of Peoria Avenue just south of First Street.

Pioneer Homes

"Pioneer homes in this region were, in the early stages, all very much alike. They were made of unhewed logs, chinked with wood and plastered over with clay mortar. Shakes for the roof were made of split trees, as was the floor. Shelves for dishes and pans were made by boring holes in the logs, driving long pins in and then laying boards across the pins.

Fireplaces warmed the room and served for cooking. Bread was baked in iron kettles with iron covers, the kettle being placed in one side of the fireplace and covered with coals and ashes.

Gourds were used for baskets, basins, dippers, soap dishes, etc. Hollow trees, sawed, were used for well-curbs, beehives and storing grain. Troughs made from hollow trees were used to contain sugar syrup, rain water and even used as milk pails.

Butter bowls, ladles, etc. made by the husband were fashioned through rude carving. Some men came to do excellent work in this. Clocks were scarce. Time was often indicated by a mark placed on the door, night time by the Big Dipper. Brooms were made from young hickory branches. Flint and steel were used to kindle fire when there were no neighbors from whom to "borrow fire."*

How did the pioneers of this region get their food?

Since the pioneers had no place to buy food, they must find or raise their own. Those who came to this region along the Rock River fished and hunted. They were able to get deer, wild fowl, rabbits and occasionally bear.

Corn was the staple food and was served in various forms, bread, pudding, hominy, "pone", and mush. Mills were far away as a rule, so often the corn had to

*History of Illinois and Lee County. —Frank Stevens.

be pounded into a rough meal at home. Wild honey, from "bee trees" and maple syrup formed the greater part of their sweets. Molasses was brought up the rivers from the south quite early. Wild fruits, such as plums, cherries, crabapples, grapes and berries were used and were often dried for winter use. Nuts were plentiful in this wooded area. As soon as the settlers were able to raise their own pork and beef, they did their own butchering. Much of the meat was cured or dried for later use. In general the diet of those times was very monotonous.

In the early days in this area, provisions, pork and flour, were brought chiefly from St. Louis, Kentucky and Indiana, and the southern part of this state in large wagons with broad tires, high wheels and very long boxes, often twenty-two feet long. They made a track over half wider than our wagons. They were drawn by three or four teams of horses or eight yoke of oxen, and carrying from 6000 to 8000 pounds. These wagons well deserved the name "Prairie Schooners". They went in gangs of six or eight wagons with several men on horseback to pilot them and to help them avoid the dangerous sloughs. They sold their bacon at from \$.25 to \$.35 per pound, flour from \$25-\$35 per barrel.

Water

In the earliest days of pioneering, the settlers had to depend upon streams and occasional springs for their water supply. Rivers were cleaner at that time, since little waste was dumped into them. Wells were dug as soon as possible in a new community to insure safe water. In the Rock River region, many good clear springs were found. This is due to the type of rocky river banks and underlying layers of stone. On the south bank of the river, about where Dixon Water Works now stands, was found a large, ever-running spring. This became a very popular meeting place for people on the trail. Indians had long known and used it. It was known of in all directions. The earliest settlers in Dixon used this. Up the river about a mile was found another excellent spring. This was in a cave called, in later days, Fuller's Cave. The water here, too, was cold and clear. The cave showed traces of having been used for many years, both as an animal shelter and for human shelter. The spring at the Water Works' site was inundated when the dam was built, and the progress of Dixon Cement Company gradually destroyed the lovely old Fuller's Cave. There is now no trace of the first-mentioned spring but one may see the remains of Fuller's Cave.

Father John Dixon

John Dixon was born in Rye, New York, October 7, 1784. Here he grew up. When a young man he moved to New York City and there engaged in the clothing business for several years. Here he married a Miss Rebecca Sherwood who shared the joys and hardships of his life. While living in New York, John Dixon became acquainted with Robert Fulton. When Fulton made his first run of the famous Clermont, John Dixon was the first one to pay fare on the little steamboat.

In 1820, John Dixon was advised by doctors that, because of weak lungs, he should seek another climate. After much planning, he and his wife decided to go to

the new Illinois country. At this time they had three children. Travel was slow and difficult. Days of travel today, meant months on the road then.

From New York to Pittsburgh the Dixons travelled by team, then by flatboat down the Ohio River to Shawneetown, Illinois. This trip took seventy days. In 1824, the Dixons moved to Peoria where Fort Clark was located. The country was new and at that time northern Illinois was a wild territory largely inhabited by Indians.

While living in Peoria, John Dixon secured a mail contract, to take the mail from Peoria and Gratiot's Grove. In 1826 the Dixons moved to Boyd's Grove in Bureau County in order to be in a better position to carry on the work of the mails. The *Miners' Journal* (Galena) ran this advertisement from December, 1828 to April, 1829 —

"The U. S. Mail Stage from Galena to St. Louis will hereafter leave Galena every Monday and St. Louis every Friday. Fare—\$8.00 from Galena to Peoria; \$3.00 from Peoria to Springfield; \$4.00 from Springfield to St. Louis.

John Dixon — Proprietor of the line from
Galena to Springfield."

At this time Galena was a very important little town — much more so than Chicago (Fort Dearborn). Lead had been mined by the Indians here for many years. The demand for lead was great. Every pioneer had to depend upon it for his gun in order to secure food and for protection. The lead mines at Galena were busy through the digging season. Each spring hordes of people went there from miles around to work. It is said that the nickname "Suckers", given Illinoisans, comes from this annual trek north in the spring and return home in the fall, which stimulates the action of the red sucker fish. Throughout northern Illinois there was no other great migration of people. The bulk of all travel was north and south and involved crossing streams.

In 1830, John Dixon moved to the rather well-known Ogee's Ferry located where the trail from Peoria to Galena crossed Rock River. Here, a Frenchman, Joseph Ogee had a ferry, tavern and little trading post. At first Mr. Dixon leased this from Ogee. Ogee had been an agent of the American Fur Company and was well known as an Indian interpreter. In 1832, Mr. Dixon purchased the ferry from Ogee. They now had five children. In 1835 the name of the ferry was changed from Ogee's Ferry to Dixon's Ferry. At this time too it was changed from a pole to a rope ferry.

The log cabin was located about where the northwest corner of Peoria and First Street now is. A historical marker of bronze has been placed on the east side of the building there now to commemorate the location of the original cabin. The cabin of Ogee bought by Dixon had two parts, the one-story part built by Ogee and the two-story built by Mr. Dixon. This building stood until 1845 when it burned down. The store-room was in the two-story section of the cabin. Here were sold to the Indians, powder, shot, tobacco, pipes, cloth, traps, beads, etc. Usually the Indians paid with furs and deer skins which Mr. Dixon shipped to St. Louis, Galena or Peoria. The old account book kept at that time shows some very amusing names of

customers. It shows, too, how much faith Mr. Dixon had in the Indians' honesty.

Mr. Dixon had travelled throughout the state and came to know Indians and their ways of life. He was always liked and respected by them. Although he was only in the forties, his hair was white. The Winnebagoes gave him the name "Nada-Chu-Ra-Sah" or "Head White Hair". This became "Nachusa". Later he was called by the whole community Father Dixon.

When Father Dixon first came to Ogee's Ferry, he found the Indians drinking heavily. This he tried to stop. Some of the Indian leaders helped him in this effort, but others resented this. One of the latter group, Dah-Shun-Egra, while drunk, attacked Father Dixon with a muskrat spear. Father Dixon was unarmed, but unafraid. After quite a struggle, he disarmed the Indian. This demonstration of courage was greatly admired by the Indians.

Besides operating the ferry, the store and tavern, in 1830, Father Dixon was appointed postmaster. When, in 1832, Black Hawk and his followers went up the river before the battle of Stillman Run, they stopped at Dixon's Ferry. Mr. Dixon was in Galena but Mrs. Dixon and the children were at home. Many Indians crowded into the house. Mrs. Dixon sent for Old Crane, an Indian friend, a Winnebago chief. Old Crane persuaded the Indians to go out of the house. Then Mrs. Dixon prepared a good meal for Black Hawk and some of the other leaders while the rest of the band went up the river bank a short way to the big spring on the south bank to wait. (This was where the Dixon Water Works now stands.)

Father Dixon remained at the ferry most of the period of the Black Hawk War while his wife and children spent part of the time in Galena. Later he went to Wisconsin with our army and acted as Commissary. He supplied the troops with beef and other necessary supplies.

In 1837, Father Dixon moved out to his farm which was located where the Chicago Northwestern Railway station now stands. In 1838, he was appointed by the governor to fill a vacancy in the Legislature. By this time there were forty families living in the Dixon community. Among these were two men of noted culture, Captain Hugh Graham, who had settled on the north bank of the river west of town, and Alexander Charters. Mr. Charters had purchased a claim to a tract north of town. There he established what became a famous estate, known as Hazelwood.

In 1840 Father Dixon donated eighty acres of land to the town. A survey of the town was made at this time. Father Dixon then went to Washington to make application to have the government Land Office transferred from Galena to Dixon. In this he was successful, partly due to the fact that he had been friends with General Winfield Scott, and other influential men, during the days of the Black Hawk War. The land office in Dixon was located at Second Street and Ottawa Avenue.

The plat of the town made in 1835, when there were only three log houses here, described the town as extending south from the river to half a block south of Third Street, from one-half block east of Ottawa Avenue to one-half block west of Peoria

Avenue. (These designations were not the same as in the original plat but better describe the piece of property today.)

In 1847 Mrs. Dixon died and in 1853, the son James. Father Dixon was the last survivor of his family although they had had twelve children. He continued through the years to help develop the best interests of the town which he had founded and loved. Several times he made donations of property, i.e., John Dixon Park.

In his declining years he lived with a daughter on the north side at the corner of E. Bradshaw Street and Jefferson Avenue. This home had a large wooded lot. For many years after the Indians had left Illinois, some of them came back each summer to visit Father Dixon. They came by canoe down the river from Wisconsin. The Indians camped in his yard, visited, smoked their pipes and talked with him of the earlier days. After several days they would take their canoes and return to Wisconsin. (There are a few persons in Dixon today who recall these visits.)

In 1876 Father Dixon died. The whole community mourned his loss. The old Dixon Sun closed their article on his death with these words —

"To live in hearts one leaves behind, is not to die." John Dixon has lived in hearts he left behind in the friendly little town which bears his name.

Black Hawk War — 1832

The Treaty of 1804, by which certain chiefs of the Sac and Fox Indians ceded to the U. S. government their lands on Rock River and elsewhere, was confirmed by other chiefs of the same nation in 1815. Black Hawk, who was a leader by nature if not a chief by birth, bitterly opposed this sale. He said that the deal was a swindle, that the chiefs were a lot of "boodlers," that the Indians had been intoxicated, and insisted that the sale was not made with the consent of the whole nation. He was in favor of what is known in modern times as initiative and referendum. This treaty gave the U. S. government fifty million acres of land on the East side of the Mississippi. It extended from the mouth of the Jefferson in Missouri to the mouth of the Wisconsin and back to the Fox river in Illinois. This meant a large part of what is now the states of Wisconsin and Illinois. For this tract of land the Indians received \$2234.50 and thereafter an annuity of one thousand dollars.

The Indians, although they had ceded their lands were allowed to **remain in possession of them until the white man came in to settle**. This last phrase probably was the cause of most of the misunderstanding and trouble. The Indian felt that if he could keep the white man from coming in, or from staying in, then he still had a right to his home.

The U. S. government had vast lands on the west side of the Mississippi and wished to move all the Indians to that side. Most of these Indians had dealt with the Spanish at St. Louis and were friendly with the Spanish. They had been allied with the British for many years; some had fought during the Revolution with them. Again during the War of 1812 some of these Indians joined the British. Black Hawk was not the only one who thoroughly disliked and distrusted the Americans.

In 1831, Black Hawk and his band were compelled by the government to leave

the Rock River valley and go to the west side of the Mississippi. This enraged Black Hawk. He planned ways of securing again his valley where lay the bones of his ancestors. He was encouraged by White Cloud, the Prophet, and Neopope, his lieutenant, to believe that he could secure the assistance of all the Winnebagoes and Pottawatomies in the northern Illinois region to drive out the whites. Keokuk, Black Hawk's rival in their band, declared it was a useless venture. Shabbona of the Pottawatomies, also tried to discourage Black Hawk. He, however, was firm in his belief and ready to risk all to achieve his goal. In 1832, he crossed the Mississippi with a band of 300-1000 warriors, women and children and took possession of their old fields. He was warned to return to Iowa but refused. Friendly Indians who lived farther south became restless and sullen and the state government realized that force was necessary to quell such revolts.

A call was made for volunteers and an army consisting of 2500 men, under Generals Atkinson and Whiteside, met at Dixon's Ferry at the log fort. Major Stillman, who had never seen any fighting, asked to be sent on some dangerous mission. With him was sent Major Bailey. They were sent with two battalions of 275 men up the Rock River to spy out the Indian activities and report to headquarters at Fort Dixon.

At Dixon's Ferry a fort had been quickly built on the north side of the river. (Site of the present Lincoln statue.) Here, from time to time, were stationed some of the finest men our country has produced. Several of the leaders in the Civil War, as well as Abraham Lincoln were at that time serving their country here.

The battalions under Major Stillman and Major Bailey followed the river valley up to Sycamore Creek (now called Stillman's Creek) and camped in a grove north of the creek. As the men prepared their supper three Indians approached. They were taken prisoner by the guards and one was shot, but the other two managed to escape. Some writers tell us that these Indians were carrying a white flag and had come to talk of a peace agreement. Other writers state that this is not true. However, another group of five Indians had been scouting to see what reception the first three received. They were alarmed at the developments and hastened back to Black Hawk to tell him what had happened. He was stationed at the mouth of the Kishwaukee a few miles north of Stillman Valley. A dozen American soldiers, without commander or orders immediately started in hot pursuit of these Indians. They killed two of them. But as they approached the Indian camp the war whoop was raised and the savage band all turned out to attack the whites. Our men retreated as fast as possible but were of little match for these Indians. When they reached our camp the men reported that thousands of savages were pursuing them. Panic-stricken, unable to determine, in the evening light, the number of the enemy, the whites leaped on their horses, crossed the ford and headed for Dixon's Ferry. Some officers tried to rally their men but could not do so.

The story that Stillman's men were intoxicated has long been told. That too, cannot be verified. No doubt some had been drinking but many were men who never

tasted alcohol. Eleven men were found dead on the field the next day, all horribly mutilated, heads and hands cut off, some with hearts torn out. One must remember that our troops were raw, undisciplined soldiers who had seen less than thirty days service. It is not unusual that such troops might become panicky in moments of grave danger.

On the 24th of June Black Hawk was defeated at Kellogg's Grove (between Galena and Rockford). Major John Dement was in command of the Illinois troops at this time. The troops continued to move up the river and in July another engagement near the Blue Mounds, Wisconsin resulted in another white man's victory. Black Hawk and his men fled on up the Wisconsin River valley. Here, however, they were captured by a band of Winnebagoes who were anxious to secure the friendship of the whites. These Indians delivered Black Hawk into the hands of General Street, the United States Indian Agent, at Prairie du Chien in August. Later as a prisoner, Black Hawk was taken to Washington for some time. He spent his last few years in Iowa on a reservation. Here he died in 1838. He chose to be buried in a sitting position, six feet deep, dressed in a suit given him by the president and holding a cane also given him by the president.

The Black Hawk War was the last struggle between Indians and whites in this area.

Galena

The old city of Galena is one of the most interesting in the state. Long before the day of the white man, the Indians had found lead in the hills nearby and did a crude form of mining there. This privilege they guarded jealously from the white man for many years. Earliest records show that LaSuer visited this area and reported mines of great wealth in the area of the upper Mississippi as early as 1700. He visited there in August. With the thirty men accompanying him, he went up the river to about two miles above the site of Galena. He called the little river the Riviere de Mine. The Indians called it Macaabee River. The squaws were doing most of the mining at this time. All of this area was French territory until, in 1762, it was made a part of Canada by the British. The French did much trading throughout the district for many years. The nearby village of Prairie du Chien became a noted trading post. In 1822 some white people came up the Mississippi River from Kentucky and formed a settlement at Galena. The name, Galena, is French for lead sulphide. At this time the river, now called Fever River, was six times its present width and averaged fifteen feet in depth. Boats came up from the Mississippi River and continued up the Fever to the settlement with no trouble. As the years passed, great docks were built at Galena and these were extremely busy. Some of the workers were slaves.

It must be remembered that in frontier days, lead was extremely necessary and valuable. It was even used as currency at times. Without lead the pioneer was quite helpless as he must depend upon his gun for his protection and for a great share of his food supply. The supply of lead around Galena was excellent. There was no better supply nearer than Virginia at this time.

In 1826 the Fever River post office was established. It served the people living in the fifteen log cabins and also the nearby territory. The post office nearest to this one was at Fort Clark (Peoria).

One of the early pioneers here was William S. Hamilton, the son of Alexander Hamilton. One wonders what led him to forsake his Eastern life of ease to seek the prairie but he did. Here he was a mining operator, frontiersman, officer in the Indian wars and civil engineer. His mother used to come out to Galena to visit him there. By 1828, the little settlement had grown to eight hundred people which made it easily the center of all northern Illinois and southern Wisconsin. Chicago, then Fort Dearborn, was two hundred miles from Galena. Very early a stage line was established between these two settlements. For many years, Galena far outdistanced Chicago in growth. Great prosperity came to Galena through the lead trade. The steamboats were soon carrying the product to New Orleans and St. Louis. Many of the steamboat captains and pilots made their homes in Galena. These men earned as much as \$1000 per month and most of them spent it freely. Soon Galena was the acknowledged metropolis of the mid-west. During the 1830's and '40's Galena saw her greatest prosperity. The population went up to twenty thousand. Fortunes were made and lost here and the town became a typical rip-roaring mining town. Southerners, who formed a large part of the population, brought some of their slaves and their luxurious ways of living with them. Beautiful homes were erected on the hills overlooking the river. It is said that during the Mexican War and the Civil War, ninety-five per cent of all the bullets were made from lead mined in Galena.

The old Kellogg Trail between Galena and Peoria was one of the most heavily travelled in the mid-west. As the railroads grew in use, steamboat traffic began to decline. The time element was greatly in favor of the railroads. Early in the fifties, this rival means of transportation cut great inroads into Galena's business. Then, too, lead mines near Potosi, Missouri, began supplying lead to the trade at St. Louis at a lower price than that of Galena. Another factor hurried the decline of Galena. This was the gold rush of 1849. Miners, as a rule, were reckless and anxious to try new fields where the rewards seemed to be more promising. Therefore many of the best, experienced men set out at once for California. One of these was William Hamilton. The output of lead declined and consequently the profits and the accompanying trade. Steamboating also declined and many of the wealthy families left Galena. Little industry of any other kind had been established here and when the mining dwindled a depression was inevitable. The hordes of people who had swarmed into the town for the mining season, spending money freely for food, shelter and entertainment, no longer came.

Galena's most famous son, Ulysses S. Grant, lived obscurely in Galena and worked as a leather merchant there, prior to the Civil War. He had been well-trained for military work at West Point, and when he was called to service, became, in a very short time, the leading general of the forces of the north. Galena, itself, the home of many former southerners, was the scene of many bitter arguments over the issues of the war. Galena's pride in Grant was great and expanded when he

became president of the United States. Grant returned to Galena after the war and made his home there for some time. Citizens had given him a beautiful home in recognition of his services to his country. A few years later, Grant returned to the East. His home, very much as it was in the days of Grant's occupancy, still stands on a high bluff commanding a good view of the river.

Galena today is picturesque and full of historical interest. In the old DeSoto Hotel, still operating, one may see pictures of the old docks with as many as fourteen large steamboats there for loading. Beautiful old homes on the hills are still occupied. The little old Episcopal Church high on the hills is a gem of architecture and full of beautiful appointments. During the last war, some mining was done in this vicinity. However, most of the surrounding country is now devoted to dairy farming.

Grand Detour — (Big Bend)

There are records of fur traders located at or near the Winnebago village at what is now Grand Detour, as early as 1803. In 1822 a Frenchman, LaSallier, came there from Canada and built a log cabin on the east side of the bank, near the mouth of Franklin Creek. He began business as a fur trader, but, like most of the French, did not long remain in this spot. It was possible to ford the river at Grand Detour during good weather and when Oliver Kellogg drove from Fort Clark (Peoria) to Galena he crossed here, establishing what became known as the Kellogg Trail. In 1823, Stephen Mack, one of the noted pioneers of the Rock River Valley, bought the cabin from LaSallier.

Stephen Mack was the son of Major Stephen Mack of Tunbridge, Vermont. Major Mack was the first Yankee to open a store in Detroit, dealing in dry goods, groceries, crockery and hardware in 1807. As early as 1816 the firm entered the fur business. They established an agency in 1816 in Chicago to further their fur business.

The elder Mack was a member of Michigan's first legislative body and was one of the founders of Pontiac, Michigan.

The young Stephen Mack joined a government expedition around the lakes. At Green Bay he was told by traders that the Rock River country would be a good place to establish a trading post. Acting upon this suggestion, he made his way overland to the location of the present Janesville, Wisconsin. Here he took to the river and followed it down to the Winnebago village at Grand Detour. He bought LaSallier's cabin. At this point he established his trading post, taking the Indians' furs in exchange for his goods. He had to get his merchandise from Chicago, carrying all articles of trade on the backs of Indian ponies. He maintained this post for about three years and never sold liquor to Indians.

Stephen Mack married Hononegah, an Indian girl, said by some to be a Winnebago, by others, a Pottawatomie. She was an unusually fine woman, and was beloved throughout her life for her kindness and good works among the white neighbors. In Rockton, Illinois, you will see that she is honored by having the high school and a park named for her.

After 1832, Stephen Mack, who had served in the Black Hawk War, moved

farther north to another Winnebago village, called Bird's Grove, near what is now the Wisconsin line. Here he became a prominent citizen, beloved, as was his wife. As one drives into Rockton today, he may notice the Stephen Mack school.

But Grand Detour (Big Bend) did not die out after the removal of the Winnebago village and the loss of Stephen Mack's trading post. It seems as though this beautiful spot has had a charm for all people passing that way. In 1834 Leonard Andrus came to Grand Detour, saw that there was possibility of good water power, and bought the land which had formerly been the Winnebago village. Here he laid out a village and formed a power company, putting in a dam, building a mill-race and a sawmill. By 1837 many settlers had arrived from the East. Among these was a very skilled blacksmith from Vermont, John Deere. Deere brought with him his tools and immediately opened a shop. He then sent for his wife and family.

(One can still see the remains of LaSallier's cabin on the old Harrington farm. The D. A. R. marker on the road indicates its location.)

JOHN DEERE

John Deere was born in Rutland, Vermont in 1804. Even at that early date many people were heading west to seek greater opportunities. In 1821, John left school and was apprenticed to a good blacksmith. This trade was hard but John found it very interesting and became an unusually fine smith. In 1827 he was married. For a few years he practiced his trade in two or three different places. In Royalton, Vermont he worked where the stage routes converged. Here he heard great tales of the fabulous West. About this time Leonard Andrus, who had been out to the Illinois country and established a sawmill (in Grand Detour) returned to Royalton and told of the beautiful location he had found. He said that men were needed badly out there. Indian troubles were now settled and the Illinois country was like Paradise. He said that there were a few boggy little towns, like Chicago, that would never amount to much but that Grand Detour was bound to become one of the wonder cities of the West. No doubt all this talk influenced John Deere. He had little to show in profit for his long years of careful workmanship. He set out alone for Grand Detour, feeling that there must be need of a good blacksmith there. He went by way of the Erie Canal and Great Lakes to Chicago. Here in Chicago there were many job opportunities but John would not remain there. So, in the fall of 1836, he joined a little band of pioneers who had hired a wagon to take them from Chicago to Grand Detour. In Grand Detour the nearest blacksmith was forty miles away, so there was ample work for John Deere.

A great problem had come up for the Illinois settlers. The rich black soil which had so much promise was failing them. The first year the sod was broken, their plows worked satisfactorily. However, the second and third plowings were almost impossible. The plows brought from the East worked in the first plowing but after that, they being made of wood, iron-patched, would not shed the rich, sticky loam. It clung to the mold-board until the plow became so heavy that a man could scarcely scour it fast enough to keep going. Even horses and oxen were worn out after a day's work with such a plow. Some farmers were giving up and returning to their

homes in the East. Discouragement was everywhere. Word had gone back East, "Pass up the prairies and push on West to the timberlands, for no plow will work after the first breaking of the sod." John Deere thought there must be an answer to this problem. In a land so rich, it was incredible that no one could find the answer to the problem. He worked hours and hours trying to find some sort of mold-board and share which would scour or shed the soil. One day John Deere saw at the sawmill a large steel circular saw made of steel. It flashed into his mind that perhaps from steel he could make a self-scouring plowshare. He experimented with this for some time and found that if it were the right shape it would scour.

Many people scoffed at John Deere's plow and said it would never work. He proved that it would, taking for his experiment a location at a farm that had especially difficult land. When the news reached the public that this plow was self-scouring, the orders just swamped John Deere's little shop. Steel had to be sent from England. John Deere tried to make each plow better than the last one made. He knew that refinements are always necessary in any product. He went out to the various farms and constantly tried out his plows. In 1843, he arranged to secure steel from Pittsburgh. His business was growing rapidly as was the little town of Grand Detour. He had by this time established a foundry and cast his own parts.

However, in 1843 a great blow fell upon Grand Detour. A railroad coming West planned to go through Grand Detour. For some reason — it is thought that the price of the land was held too high — the railroad did not go through there. Instead, it came through Dixon and was followed shortly afterward by another road. From this time on Grand Detour was not a good location for John Deere's factory. Coal and all kinds of supplies had to be brought overland. Goods to be shipped out needed better transportation too. So, after about three years, John Deere moved his factory to Moline. There were excellent reasons for his choice of this city.

See marker near highway in Grand Detour, marking centennial of John Deere. Also, see his home there, kept in its original condition.

DOCTOR OLIVER EVERETT

Dr. Oliver Everett came to Dixon's Ferry from Massachusetts. He was graduated in medicine and decided to try his fortune in the West. He had a married cousin living in Princeton, Illinois and determined to come to that vicinity. His journey was made by stage coach from his home to Albany, thence to Buffalo on the Erie Canal, and from Buffalo to Chicago by steamboat. When he arrived in Chicago he found that there was no means of transportation to Princeton, so it was necessary that he walk this distance of one hundred five miles. The heat was extreme, and the water sources very limited, but, by drinking, when necessary, from mudholes, he managed to keep going through the trackless prairie and reached Princeton within two days.

In September, 1836, Dr. Everett drove his horse to Dixon's Ferry. He immediately liked the looks of this place and decided to stay and grow up with the community. A letter of his describing this locality is quoted, "This slope, where the heart of the town now is, was then covered with large, spreading trees, while the ground

beneath, perfectly free of underbrush, presented a smooth green surface, which, with the ever-beautiful river at its base, and the opposite bank rising gradually in the distance — also covered with trees and presenting a clean, park-like appearance, with the bluffs crowned with lofty trees, and the islands dotting the river, appearing like compact, rounded masses of green foliage, veiled only by the silver lustre of the maple trees, — presented a scene of beauty and loveliness which has passed away forever from this place. The woodman with his axe, the quarry-man with his pick and crowbar are sad despoilers of beauty.”

Dr. Everett had, from his earliest boyhood, been interested in collecting botanical and geological specimens. Later he also collected and mounted birds. Here in the prairie country he found unlimited opportunity for pursuing his hobby, although his time was limited. As he went to the country on sick calls he watched for and secured specimens. Here he found flowers, grasses and rocks very different from those of his native section of the country. He was wise enough to realize that here was an unusual opportunity to preserve some of the most interesting facts concerning the locality. This opportunity, in the botanical field, especially, did not last too long. As settlement became more dense, many of the earlier prairie flowers and grasses became almost unknown. As the good doctor made his calls, he carried in his saddlebags, a tin box in which he could carry flowers until he could mount them, without their losing their freshness. He was also constantly searching for and finding unusual geological specimens. It is interesting to note that after his death the Smithsonian Institute and the University of Chicago both considered his collections so valuable that they took these for permanent exhibits. Part of his botanical collection was given to the Dixon Library and may be seen today at the Loveland Museum. The University of Illinois frequently borrows specimens from this unusual collection.

In his early Dixon days, Dr. Everett could not use firearms. As he frequently had to make sick calls twenty, thirty, and even sometimes forty miles away, this was a disadvantage. At this time packs of wolves often followed the doctor, out on the prairie.

He devised another means of dealing with the wolves. Before starting on a long journey, he would mix strychnine with meat and bread and from this mixture make little pills. These he would throw out, one at a time when the wolves followed him. This proved quite effective.

Several years after he had come to this locality, Dr. Everett learned to shoot and became an expert marksman. He thoroughly enjoyed this sport and brought in many a deer, goose and turkey.

In 1837 Dr. Everett built his home, where the Elks' Club stands today. He was married in Princeton to Emily Bryant. Across from their home was the local jail. Living near this brought on some difficulties but added lots of excitement to the neighborhood. Five years after their marriage, Mrs. Everett died, leaving one daughter, Emily.

In 1846 Dr. Everett married Bessie Law of Dixon. Mrs. Everett was a fine

Christian woman who shared the doctor's burdens. She helped nurse the sick and afflicted. During the cholera epidemic, in 1854 both gave unswerving devotion to the care of the sick and terrified of the town.

Dr. Everett was always a very public-spirited man and somehow found time for public service. He served as Mayor of Dixon in 1863. In 1862 he had gone with other medical men to the vicinity of the Battle of Shiloh to help care for the wounded. During the war he attended families of soldiers without charge as well as supplying them with wood and money when these were needed.

Dr. Everett and Father Dixon were devoted friends for forty years. He often said that he had known Father Dixon twice as long as he had known his own father, that he loved him as well and that he had never known another man who was as good and kind as Father Dixon.

In 1888 Dr. Everett died, after fifty-two years of service to our community. He is not forgotten. His hobbies, as well as his medical record, still contribute to our education. Certainly he may be considered the second citizen of Dixon. Our Everett is named for him.

HAZELWOOD — HOME OF ALEXANDER CHARTERS

In 1837 many people of wealth and culture found themselves in greatly reduced circumstances. Opportunity in the East, in cities anywhere, seemed very limited. Many of these people were searching for new possibilities in locations where they might find better prospects and re-establish themselves. One such person was Alexander Charters, a linen merchant in New York City. Mr. Charters was born in Belfast, Ireland, a member of a very wealthy and distinguished family there. Here he had received an excellent education. When a man of about twenty or less, he had come to New York and established a branch of the family business.

Alexander Charters was a romantic Irishman. He loved beauty and all things of nature. Stories of the beauty of the Rock River region, the business possibilities of the Galena lead region and the activity at Dixon's Ferry had reached as far as New York. All this, with its romance of Indian tradition and legend and tales of the Black Hawk War appealed mightily to Alexander Charters. (He was always intrigued by tales of the early Indian days.)

Mr. Charters sent his younger brother, Samuel, out to Dixon's Ferry with instructions to secure the most beautiful spot in the West for him. Samuel found this spot about three miles north of Dixon's Ferry. This land was not then on the market, so Samuel made a claim to it and built there a log cabin.

Upon hearing of his claim, Alexander Charters loaded his belongings in a sailing vessel, went to New Orleans, up the Mississippi and Rock Rivers to Dixon's Ferry. Many beautiful furnishings, including a spinet, rare silver, china and books were brought along. At the ferry, Mr. Charters met and learned to love as life-long friends, Father and Mother Dixon. He was charmed by their hospitality and sincerity. He was interested in the now-decaying log fort on the north bank of the river and was surprised to learn that it had been built by Col. Zachary Taylor during the time

of the Black Hawk War. Mr. Charters had expected to find the ferry pretty much of a wilderness outpost. To his surprise he looked out upon hundreds of people with their teams, camping on the south bank of the river, awaiting their turn to be ferried across so that they might proceed to the Galena lead mines.

In questioning the Dixons about the war days, Mr. Charters learned that these men who later became nationally famous, had here taken active parts in the Black Hawk War: Captain Abraham Lincoln, Lieutenant Jefferson Davis, Lieutenant Robert Anderson, Lieutenant Albert Sidney Johnston. In later days, Mr. Charters often commented upon this.

Mr. Charters found that his claim was all that Samuel had said and he spent great effort and money to improve it. He named it "Hazelwood" after Hazelwood Park in Belfast. In Mr. Charters' party came his colored cook, Charity Ringgold, the first colored person in Dixon. Later a colored man, Cupid, became a cook and handyman for Mr. Charters. In Ireland, the master of an estate is often called "governor". Some of his staff started calling Mr. Charters that and soon he was known throughout the community by no other title.

Governor Charters became famous throughout the West for his unbounded hospitality. He built the first large frame mansion between Peoria and Galena to accommodate his family (his brother and niece had joined him here) and his friends and acquaintances. Distinguished guests from all over the country were entertained at Hazelwood. William S. Hamilton, son of Alexander Hamilton, a famous lawyer, officer in the Black Hawk War, and lead mine operator in Galena, was one of the surveyors of the Hazelwood tract. William Cullen Bryant, while visiting his brother in Princeton heard of Hazelwood and its master. He came to Dixon's Ferry to meet Governor Charters and was entertained at Hazelwood. He loved the place and wrote a beautiful poem, as well as many descriptive letters concerning its beauty. General Philip Kearney was another famous person who visited Hazelwood and fell in love with it. So charmed was he that he decided to secure the adjoining property. He bought off the squatter on the land joining Hazelwood on the north. (This is now Lowell Park.) Margaret Fuller Ossoli, famous poet of that period, also visited Hazelwood and wrote glowing accounts, as well as poetry, about its beauty. She also visited the region around Oregon and named Ganymede Springs. Bayard Taylor, of literary fame, visited Hazelwood in 1862, and, like all the other guests, found it an idyllic place and its master a brilliant man of the world. Stephen A. Douglas went to Hazelwood with his friend, Colonel John Dement. He, too, loved the place and made many visits there later, considering it a refuge from political strife. In 1865 a great political meeting was held in Dixon. The speakers included Abraham Lincoln and many men at that time more famous than Lincoln. They were all entertained by Governor Charters. Twenty-four years earlier, Lincoln had ridden across this very estate on his way to Galena as a captain in the Black Hawk War.

Governor Charters never became active in politics. He was far more interested in the niceties of life. After settling at Hazelwood he never left Lee County. He loved his home and its gracious style of living. The great of the country came to

him. He had no need to seek other entertainment when his love for life was so satisfied here. For forty happy years he lived at Hazelwood. In 1875 he died and was buried on a bluff overlooking the Rock River which he so dearly loved.

The traditions of Hazelwood have been carried on by other owners. At the present time Mrs. Walgreen is the gracious owner.

DAD JOE SMITH

Dad Joe Smith was a Western pioneer who had lived many years among the Indians, in many sections of the country. He knew much about their customs and habits. In 1830, two years before the Black Hawk War he made a claim upon land on the Peoria and Galena road about twenty miles south of Dixon. There was a fine grove of timber at this location. His home here was used as a tavern.

Dad Joe was a thick, heavy-set man of great strength. He always wore a long loose garment tied with a rope or a leather girdle around his waist. His most unusual feature was his loud bass voice. This lion-like voice made him famous. It was said that one could hear him shout for miles. He became so famous for this voice that most people of the prairies had at least heard of Dad Joe. He had a son Joe and so the term, Dad Joe, given him by a French trader, was used.

During the Black Hawk War there was no communication between Dixon's Ferry and downstate. The governor was staying at Dixon and needed to send a message to Fort Wilborn, fifty miles away. Dad Joe called his boy, Joe, and sent him on this perilous trip, unarmed. Young Joe delivered the message. Governor Reynolds often told of this incident and said it was one of the most heroic of the Black Hawk War.

One can still see part of Dad Joe's tavern. It has been rebuilt into an attractive home. A marker located there tells some of the story of the famous Dad Joe.

Jefferson Davis

Jefferson Davis, then a lieutenant in the First Infantry, was in Dixon in 1831. In "Jefferson Davis, a Memoir", Mrs. Davis states that he was going through Illinois that year with his scouts, and upon reaching Rock River, "found the mail coach and numbers of wagons with persons going to the lead mines detained at the river. There was no bridge. The water was frozen, yet not sufficiently so for them to pass over. No house except that of the ferryman, whose name was Dixon, was there. His log cabin was near. The whole party put themselves at Dixon's command. He told them to keep a good fire in the cabin, and set the men to hewing blocks of ice. They worked faithfully and ere long the structure began to assume shape. As each was set in place water was poured over it, which froze it in place. Sometimes a workman would fall overboard, and he was ordered to run into the cabin and turn round and round before the blazing fire to dry. Soon the bridge was pronounced safe, and the whole party of men, women and children and vehicles passed safely over it. The ferryman, Dixon, remembered the young army officer ever

afterward, and some years ago, when Mr. Davis was invited to Illinois, a letter came from the old man (Dixon), expressing his happy anticipation of meeting him once more upon earth. Mr. Davis could not then accept the invitation, and Mr. Dixon not long afterward, died."

Prophetstown

One Indian village was located at what we now call Prophetstown, down the river from Dixon. It is situated on a low hill along the river, where the banks are sloping. Down the stream a little way was Thunderbolt Hill which became a burying ground of the Indians. White Cloud, the leader in this village, claimed to be part Sac and part Winnebago. He was highly respected as a medicine man and as a prophet. Even neighboring tribes had heard of and respected his ability. He had scouts working for him as far away as Missouri and Arkansas. White Cloud was always eager to stir up action. He had great influence upon Black Hawk. He persuaded Black Hawk that it was possible for his tribe to come back from across the Mississippi to the Rock River valley and take from the white man the Indians' former home. He met with Black Hawk and some Pottawatomie leaders at Dixon's Ferry in 1832 to plan their campaign. White Cloud thought he could persuade all the Indian tribes between Lake Michigan and the Mississippi to take part in a war against the white man. He assured Black Hawk that he had had information from the British that they would support the Indians in such a war.

When Black Hawk finally started his campaign, and got up the river as far as prophet's village, he found that the prophet could not persuade even the people of his own village to take part in the war. Most of them listened, then walked off and soon joined other bands of their tribe farther up the river. However, the prophet himself, was true to Black Hawk's cause and remained with it to the end of the war. When the surrender finally came, he was with Black Hawk and Neopope when they were delivered to General Street at Prairie du Chien. While Black Hawk was kept a government prisoner, the prophet was released. He joined a band in Wisconsin and soon after died there. Some of the former band of White Cloud returned to their old location. They then had a new chief, The Crane. Soon thereafter they left the valley for good. After two or three years, white men came to settle in this section. Knowing that this had been the site of White Cloud's village, the white men gave their little town the name — **Prophetstown**.

Shabbona (Shaubena)

Shabbona, known for many years by the Indians as "the white man's friend" was born on the Kankakee River, in Will County, Illinois, about 1773-76. His father was an Ottawa and had brought his family here from Michigan after Pontiac's defeat. Shabbona married the daughter of a Pottawatomie chief, and after this chief's death, was himself made chief of this band. The river valley proved to be not a healthful place to live because there were so many swamps in that vicinity. Therefore, Shabbona and his band moved north to a section in the southern part of what is now DeKalb County. Here there was excellent timber, a good spring,

a sugar-camp and good game. The land was fertile and well suited these Pottawatomies. They remained in this spot for fifty years.

During his youth, Shabbona spent many months traveling with two Indian prophets. They went to many different tribes and to many sections of the country. This travel and contact with other tribes was quite an education for Shabbona and was the basis for much of his success in dealing with the various tribes later on.

In 1812, Shabbona received a message from Tecumseh, asking him to come to Fort Dearborn (Chicago), to help in an attack upon the whites. This he did. The Indian camp at that time was at the present site of State Street and Jackson Boulevard. Shabbona was horrified at the courage he saw in this attack. It made a deep and lasting impression upon him. He pondered the rights and wrongs of the Indian-white man question in his heart. As time went on, he realized that the strength of the whites was increasing and that the only solution of the problem was that of compromise between Indians and white men.

Shabbona often told of his first visit to Chicago. At that early time only one man lived there. He had a cabin at the mouth of the Chicago river where he cultivated a small piece of ground. This man was a run-away slave from Kentucky. His name was Jean Baptiste. He had an Indian squaw wife and several kinky-haired papooses. Baptiste felt that this location was a good one and tried to get other Indians to help form a village here. He said that it was an excellent location for trade and would grow. The Indians, however, thought that, since there was little timber near and the lake winds were raw, no one would care to settle there. In 1804, John Kinzie bought Jean Baptiste's cabin from a French trader. Jean Baptiste was very religious. He spent much time with a priest, converting many nearby Indians to Christianity. Later he moved to Peoria, being angry because no Indian tribe would accept him as their chief.

In 1827, the Winnebagoes had council to determine their policy toward the whites. Big Foot, a Winnebago chief, was anxious to make war upon the whites. He sent for Shabbona to come to Big Foot (Lake Geneva) for a conference. Shabbona disagreed with Big Foot, pointing out the fact that the whites were an ever-increasing horde which the Indians could not possibly restrain. Big Foot, in anger, tried to kill Shabbona but was held back by his followers. Later, Shabbona was allowed to return safely to his tribe.

Shabbona never became a Christian, as did so many Indians. He could not understand the belief in the Father, Son and Holy Ghost. However, he was a pious man and had excellent morals. He had many sacrifices to the Great Spirit. In 1829 a man named Whitney drove near Shabbona's village and commenced selling liquor to the Pottawatomies. Shabbona forbade this and when Whitney persisted in the practice, Shabbona sent a threat upon his life. Whitney knew that Shabbona seriously meant this and left the locality.

In 1832, a council of Sacs, Foxes, Winnebagoes and Kickapoos was held at Indiantown. Some of the leaders were: Black Hawk, Neopope, Little Bear and the Prophet. The objective of this council was the union of their various tribes in order

to drive out the white settlers. Here again Shabbona spoke out his disapproval of war, based upon his opinion that such fighting was useless. Shabbona was not an orator. However, he spoke clearly and with much feeling. His sincerity and common sense had much influence with both the Indians and the whites.

When Shabbona learned, some months later, that Black Hawk with his band, had crossed the Mississippi in an attempt to drive the whites from the Rock River valley, he immediately set out to warn his white friends. He went to Ottawa and to the Chicago area. Shabbona even arranged another meeting with Black Hawk and tried to persuade him that this warfare was useless. This he could not do. When Shabbona realized that Black Hawk could not be deterred, he went to Dixon's Ferry and offered his services to Governor Reynolds who was stationed there. As Shabbona approached Dixon's Ferry, a spy for Black Hawk, named McCabe, saw him and called out that Shabbona was a spy for Black Hawk. Immediately he, Shabbona, was surrounded by angry whites. Soldiers dragged him from his pony and took his weapons. Fortunately he escaped death. In the meantime someone had run to find Father Dixon to tell him of Shabbona's plight. Father Dixon ran to Shabbona's rescue and took him to the Dixon home where Shabbona stayed for a few days. Then he was introduced to Governor Reynolds, Colonel Atkinson and Colonel Zachary Taylor. Some of Shabbona's band joined the whites here at Dixon's Ferry and were under army command. They were very helpful to us in Indian scouting and deserve much credit for the assistance they gave the white men.

In 1836, Shabbona was notified that his band must go West to a government reservation. There were about one hundred fifty Indians and as many ponies as they started upon this journey. Shabbona halted and camped for six weeks on Bureau Creek, north of Princeton. Here he was visited by many of his white friends who deeply regretted the fact that he must leave his home.

After his band was settled in Kansas, the Sacs and Foxes were settled near them. An interesting aftermath of the Black Hawk War is the incident of Neopope's attempt to murder Shabbona. He did succeed in killing Shabbona's son and nephew, Pyps and Pypeggee while all were on a hunting trip. Shabbona's son, Smoke, and he escaped from the trap set by Neopope. Neopope had sworn to kill Shabbona as revenge for Shabbona's aid to the whites. Neopope blamed him bitterly for the outcome of the Black Hawk War. After Shabbona escaped from Neopope, he and his family returned to his own land in DeKalb County. One day in 1838, an old wandering squaw was found hiding near Shabbona's village. She had with her a tired pony and several deadly weapons. She left the village angry and it was later learned that this squaw was really Neopope, Black Hawk's war chief, in disguise. He had come hundreds of miles in the hopes of killing Shabbona but had failed.

In 1845, Shabbona sold most of his land, but on a small piece had a large house built. However, he never lived in the house, preferring a wigwam in the yard while he stored his grain in the house.

Shabbona made several trips to Washington as a representative of the Pottawatomie nation. Here he met the president and high officials and was cordially

treated. He especially liked the handsome clothes of the white man which were given to him.

In 1859, Shabbona died, at the age of eighty-four years. He is buried in the cemetery at Morris, Illinois.

As one drives through the little town of Shabbona, in DeKalb County, the memory of Shabbona, the White Man's Friend, leaves a warm feeling in his heart.

THE DIXON AREA

First in the line of traces of human occupation are undoubtedly the burial or ceremonial mounds left by the aborigines. There are many of these in this vicinity—notably at Assembly Park, on the James Leach farm in the Bend and down the river in the Law-McGinnis country, and on both sides of the road between Dixon and Rockford. Some of these have been opened, with little success in obtaining artifacts, although arrow heads, points, chips and pottery fragments have been found in them. Several years ago a young lad from Chicago found a silver crucifix, apparently of French origin, which he had found in a down river mound. It is possible that later more exploration of this kind may reveal much of interest.

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The present road to Sterling (now old Route 30) was traced by Hezekiah Brink who built the first log cabin in the present Sterling. At that time the location was called "The Rapids" because of the rapids in the river which are now covered by the Sterling dam. When Mr. Brink made the road he hitched horses to each end of a log and drove back and forth to trample down the rank prairie vegetation. The road wound around, as it does at present, to keep it mainly on high ground so that settlers could watch out for Indians and also be able to look for strayed livestock.

(These notes taken from a paper written by Barry Lennon.)

Well-known locations of early days

Fort Dearborn	Chicago
Fort Clark	Peoria
Galena	also known as early as 1700 as River of Mines or Fever River
Fort Armstrong	Rock Island
Kellogg's Grove	now Pearl City — near Freeport on road to Galena
Malugin's Grove	near Lee Center
Inlet	near Lee Center
Dad Joe's (Smith)	west and north of Princeton, a tavern of the early days on the old Galena trail from Peoria

What furniture did the pioneer use?

Since the pioneers could not bring a great deal of furniture on the long trip west, they usually brought only the most essential articles and the best. A few brought some type of stove. Chests of drawers were another favorite item. However,

most of the pioneers made their own fireplaces, using logs lined with clay or mud, six inches thick, since no bricks were available. Beds were made like bunks from green lumber cut near the cabin. Tables and chairs were also made from this timber and were crudely fashioned. Many pioneer men spent the long evenings making furniture. Thomas Lincoln, father of Abraham Lincoln, was noted for his skill in making furniture, doors and windows. In our museum at Loveland Community House, we may see some of the early home-made furniture used in this locality. In the 30's and 40's some people of comparative wealth came to this community and brought with them some very fine pieces of furniture. These were, of course, the exception.

How did the pioneers get their clothes?

In any pioneer community one of the first means of securing clothes is the use of hides of the deer, wolf, fox or elk. Since hunting is necessary for the food supply, hides are bound to be available. Cloth was very hard to secure in early days in this community. Most of the women had learned to spin, weave and knit at an early age. The home-made cloth was dyed with juices of berries, etc. Later some dyes were brought in. From the cities goods were brought out to the pioneer settlements by peddlers who often brought their goods upon their backs. Until the settlers had some kind of cash crop, however, they were unable to buy much and had to depend upon their own handiwork and upon the system of barter.

In Dixon the first store was established in an addition to Father Dixon's log house in 1836. It was run by Chapman and Hamilton. Goods for sale were hardware, some cloth, candles, bullets, etc. The first dry goods store was opened in 1837 at the corner of River Street and Galena Avenue. It was run by a man named S. M. Bowman.

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